بسم الله الرحمن الرحيم

RAMADAN 1444

TEARS OF THE GOD-FEARING

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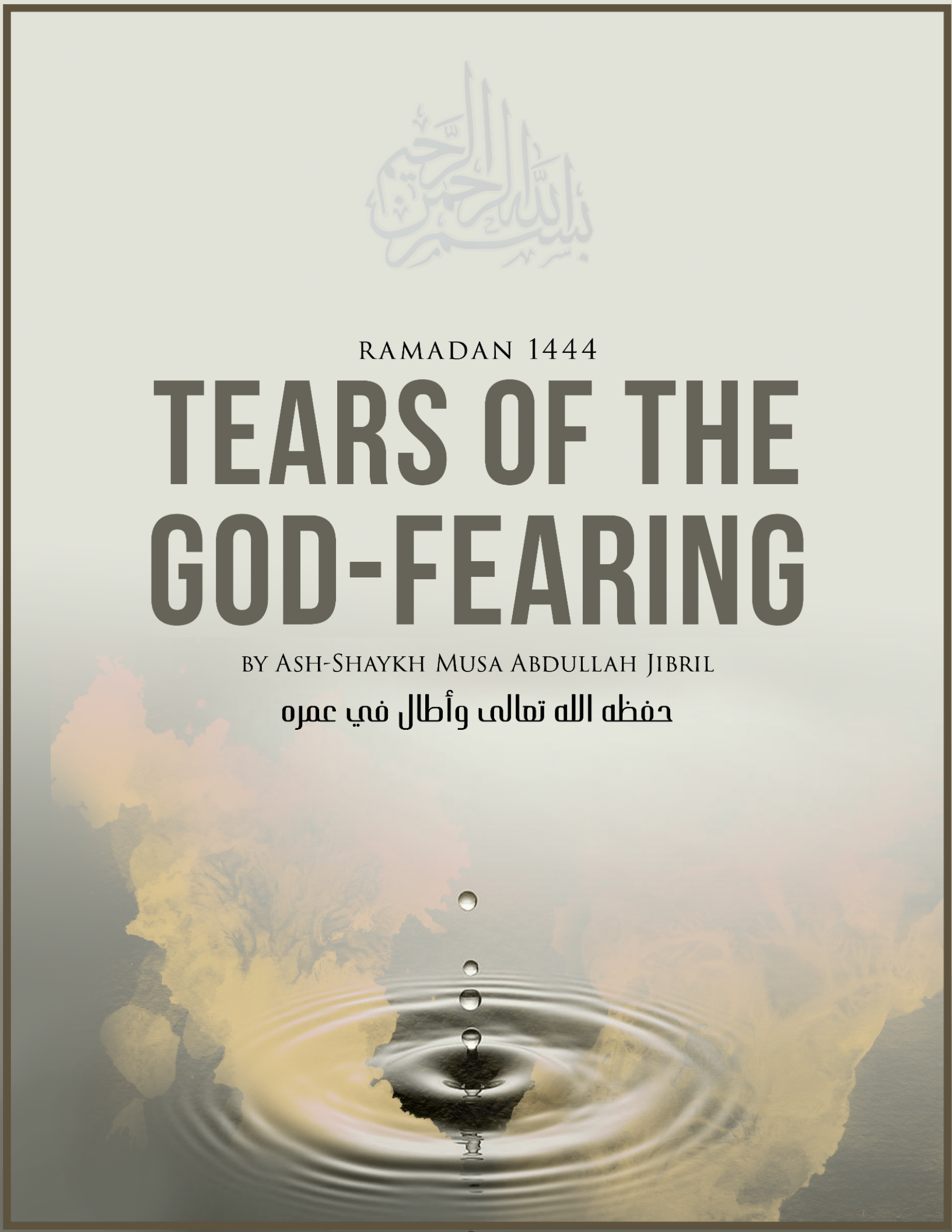
حفظه الله تعالى وأطال في عمره



May Allah bless Shaykh Musa, protect him, preserve him, and all his loved ones. May He allow his work and efforts to be spread until the Day of Judgement, and make it weigh heavy on his scales.

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Our topic today concerns: “The tears of the ones fearful [of Allah] are the most precious tears, and the weeping of Al-Mukhbitin (those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism) is the most beautiful [form] of weeping.”

Today we will discuss weeping from the Khashyah of Allah, i.e., someone who cries from fear and humility toward Allah, hoping to meet Him, and a strong desire for Jannah.

Crying from fear and humility toward Allah is something very praiseworthy, and has many merits. The sincere weeping that is a result from fear and humility toward Allah, fear from His punishment, fear from the various accumulated sins we commit.

It is also from the yearning we feel to Allah (سبحانه وتعالى) and desiring what He (سبحانه وتعالى) has [in store for us from] eternal bliss and gardens of pleasure.

However the condition for this, is that one must be truthful in his heart, sincere to Allah. It’s nothing like the love for fame, or showing off. Crying from fear and humility toward Allah (سبحانه وتعالى) is from the greatest matters that Allah (سبحانه وتعالى) loves.

The most precious and loved tears to Allah (سبحانه وتعالى) are, as it was reported that the Messenger (ﷺ) said (there are many Ahadith regarding this matter):

“Nothing is dearer to Allah than two drops and two marks, a drop of tears from fear of Allah and a drop of blood shed in Allah’s path (i.e., fighting in the path of Allah, as it results in wounds and death).”
[Tirmidhi 1669]

Verily weeping from the fear of Allah is amongst the greatest and most eminent blessings. And these tears are usually a result of having a soft heart. The heart of a believer is soft, due to their Emaan. If Emaan increases in one's heart then their heart is soft, they fear Allah more and are humble to Him (سبحانه وتعالى).

I seek refuge in Allah from Satan the accursed
In the Name of Allah, the All-beneficent, the All-merciful

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.
[Surat Az-Zumar: 23]

It is a matter of guidance from Allah (سبحانه وتعالى), as a result of increased obedience to Him and righteous actions. Allah (سبحانه وتعالى) guides a believer to this fear and humility toward Him (سبحانه وتعالى).

'Abdullah bin Ash-Shikhir (رضي الله عنه) reported: "I came to Messenger of Allah (ﷺ) when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle."
[Shama'il by Tirmidhi 323]

This was because of the intense weeping. Al-Marjal is a kettle, when it reaches a high temperature it boils and makes a sound. This was how the Messenger (ﷺ) was, it sounded as such due to his (ﷺ) intensive weeping.

Weeping from fear & humility toward Allah is among the most worthy, excellent actions - it has a great reward with Allah (سبحانه وتعالى). And no one is able to acquire this (crying) except he who is guided by Allah (سبحانه وتعالى), like we mentioned from the Ayah previously:

That is the guidance of Allah. He Guides therewith whom He pleases...

A person who draws nearer [to Allah] with obedience [to Him], is granted this level [of humility and fear of Allah]. That is the guidance of Allah. He Guides therewith whom He pleases. If a person wishes to increase in obedience to Allah & [righteous] actions, Allah (سبحانه وتعالى) will reward him for that and grant him this blessing.

No one is able to attain this except he who is guided by Allah among the people of good, who are near to Allah by virtue of [committing] every righteous action, like the one whose tongue is persevering in the remembrance of Allah (سبحانه وتعالى). They embark towards every good action, there is no good action except that they have a part in it.

The Messenger (ﷺ) said in a Hadith, regarding those who weep from fear & humility towards Allah and their reward [for this act],

"One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder..."
[Tirmidhi 2311]

And does the milk ever return to the udder? No, meaning Allah (سبحانه وتعالى) promised us that whoever has this fear and humility towards Allah, and it results in tears, then Allah (سبحانه وتعالى) will reward them.

There was an eminent companion, named Ka'b Al-Ahbār (رضي الله عنه), he was a Rabbi from the Jews who accepted Islam (رضي الله عنه). He said, *"For me to cry from the fear of Allah, such that my tears flow down my cheeks, is more loved to me than giving charity in my weight in gold."*

He knows [the merits of weeping out of fear & humility toward Allah], because he was a Rabbi who accepted Islam, and was amongst the Sahabah (رضي الله عنهم). Another Sahabi would weep, and wipe his face/cheeks with his

tears. So it was said to him: *"Why do you wipe your face with your tears?"* When we cry we wipe our tears away (not wipe our face with it), however this Sahabi would wipe his face with his tears to spread it on his face. He said, *"It was said to me that the tears of fear & humility toward Allah do not seize any part of the body, except that it is made forbidden for Hellfire."*

So by virtue of this, this Sahabi (رضي الله عنه) would wipe his body with his tears. Tears of the humble & fearful of Allah are a result of a soft heart that resonates with the remembrance of Allah, righteous actions, and an enormous love for the mercy of Allah, this is a heart that is humble and fearful of Allah (سبحانه وتعالى).

And that which increases fear and humility towards Allah is reading Qur'an, however it must be done with contemplation and pondering [over its meaning]. Also, sitting with righteous people, for example a righteous friend. And always having one's tongue remember Allah - like how the Messenger (ﷺ) would remember Allah in every situation.

A [soft] heart is always remembering the punishment of the grave, the punishment of Allah, meeting Allah, the hereafter, encountering Allah (سبحانه وتعالى) on the Day of Judgement with all our deeds arranged in front of us. The soft heart is always remembering death, remembering that a person will be laying in his grave alone.

You have left me alone against this grueling torment!

A person will be buried alone, only taking with him his deeds. He will be held accountable [for the actions he committed in this life], alone! And two angels will descend upon him and ask him (questions that determine his state in the afterlife).

[To soften your heart, spend time with] A righteous, God-fearing friend who guides you to good always, [such as] reading Qur'an with contemplation

and pondering over its meaning most importantly, always holding oneself accountable, always repenting and seeking forgiveness.

The Messenger (ﷺ) would seek forgiveness from Allah (سبحانه وتعالى) one hundred times daily, and this is the Messenger! And the best form of Istighfar, is that which destroys sins is:

Astaghfirullāha alladhi lā ilāha illā huwa ‘al-ḥayyal-Qayyūma wa atūbu ilayh I seek the forgiveness of Allah, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him.

Memorize this, and remember Allah always and forever, your tongue must always be moist with the remembrance of Allah (سبحانه وتعالى). Narrated ‘Aisha (رضي الله عنها):

Allah’s Messenger (ﷺ) used to mention Allah’s Name (praise Him) at all times. [Bukhari 214, Muslim 373]

Holding oneself accountable, increasing in the supererogatory worship, anything [good] you do, Allah increases your rank in Jannah, for Jannah is of a hundred levels. Choose your level according to the deeds you perform.

The Messenger (ﷺ) said,

“No one enters paradise but by the mercy of God most high.” [Meaning] we do not enter paradise [solely] because of our actions, rather it is the mercy of Allah.
[Mishkat al-Masabih 1305]

Choose your level in Paradise according to the deeds you perform, like increasing in the supererogatory worship, Istighfar, contemplating the enormous dread of the Day of Judgement, the crowds of people that will gather, and how everyone will be exposed and stand in front of Allah…

Another thing that softens the heart is wiping over the head of an orphan, kissing one's children, playing with them, and being good to the wife. We are good to others yet we neglect the children and wives, and treat them harshly.

Among the most important things to soften the heart is that one is good with his family (good companionship, good treatment), he plays with his children kindly, kisses them, is affectionate with them, likewise the spouse. For the only befitting way to treat one's spouse is with good.

'Uthman Ibn 'Affan, the eminent companion (رضي الله عنه), the one who bought his [place in] Jannah, [It is reported] that the Messenger said about him (due to his generosity for the sake of Allah):

'Whatever 'Uthman does after today will not harm him.' (رضي الله عنه)
[Tirmidhi 3701]

'Uthman told that when he stood over a grave he would weep so sorely that the tears moistened his beard. Someone said to him, "We mention paradise and hell, but you do not weep, yet you are weeping at the grave?" He replied that Allah's Messenger (ﷺ) said, "The grave is the first stage of the next world; if one escapes from it (meaning if one's abode is paradise) what follows is easier than it..."
[Ibn Majah 3461]

Meaning the hard part is over. So this Sahabi (رضي الله عنه) would frequently, intensely weep, bitter tears over the grave. We prepare ourselves for houses, vacations, and cars - but we should never forget the grave. Every one of us will descend into the grave one day.

[It is reported that] The Messenger (ﷺ) said,

"I have never seen a sight as horrible as the grave."
[Bukhari 431]

So we should prepare for the grave, always and forever, prepare with the remembrance of Allah.

Your tears have been exhausted from your eyes, so take from the eyes of another whose tears are abundantly flowing. Who will loan you their eyes so you may cry [tears] from them? Have you seen an eye borrowed for its tears before?

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds